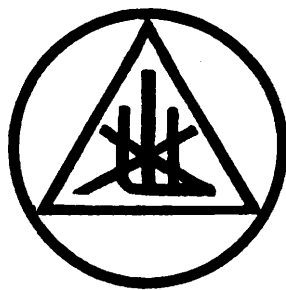


the Beacon



March 1963

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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RENEWAL AT EASTER

WE are approaching the high point of the annual spiritual cycle. The three main Festivals of the year are celebrated during the Aries, Taurus and Gemini full moon periods, occurring this year as follows:

The Easter Festival: Aries full moon —

April 8th. 7.57 p.m. (EST, USA)

April 9th. 12.57 a.m. (Greenwich MT)

The Wesak Festival: Taurus full moon —

May 8th. 1.24 p.m. (EST, USA)

6.24 p.m. (Greenwich MT)

The Festival of the Christ: Gemini full moon—

June 7th. 4.31 a.m. (EST, USA)

9.31 a.m. (Greenwich MT)

The World Day of Invocation will be held on Thursday, June 6th.

The Easter Festival, the first in the series of three, is known to esoteric students as the 'Festival of the living, loving Christ'. This is a time when the forces of restoration are powerfully at work on behalf of humanity. 'Behold, I make all things new', might well be taken as the keynote of the risen Christ at the Easter Festival.

Since these spiritual Festivals of Hierarchical origin reflect also into the human centre of consciousness, and there express their meaning and work out their purposes, what should be the effect of spiritual restoration and renewal at this Easter-time in the world of today? We can, of course, only understand and interpret the present in terms of the long evolutionary cycle making up the sum-total of past history, measured against the goal of spiritual liberation from the limitations of material forms and desires. Divinity exists in potential in every human being, and history consists of the record of human struggle and achievement in rendering active and potent that which is inactive and latent in the human race.

We are now standing on the verge of world unity. Whether or not our own particular point of view interprets the possibilities in hopeful or pessimistic terms; whether or not we are optimistic about the future of the human family as a brotherhood of nations, or underrate the emerging trends towards right human relations with a cynicism based on the obvious failures and difficulties continuing to dog our footsteps, the fact remains that for many practical purposes in human and world affairs men and nations are beginning to combine their resources and efforts towards a common objective. This is a deeply spiritual event within the affairs of men, which can even be regarded as a vital turning-point in the history of the planet.

'There is a tide in the affairs of men which, taken at the full, leads on to victory.' With the many emerging new nations, experiencing the responsibility of self-government for the first time and conscious of strength in unity, a new element has been injected into international relationships which is strongly affecting the tide and the trends of human life and decisions. However selfish or mixed the motives may be at the outset, a form of group awareness is becoming apparent and a sense of responsibility in issues which supersede narrow national or individual interests. As this influence increases, the group consciousness of nations and races will demonstrate in a soul-to-soul relationship, evoking the best for the many.

The 'new world' of tomorrow for which all men hope, and for which many are working, is a possibility in our time. It is essential, first, that we understand it in terms of spiritual values and the welfare of the whole human race; and, second, that we are prepared not only to make the necessary sacrifices of our selfish interests and to apply

the needed self-disciplines, but that we are also ready and willing to *act* on what we conceive to be the good, the beautiful and the true, and to *practise* the principle of divinity, fully perfected in the Christ, and rousing into new life within each one of the Christ's workers.

The new materialism can be soundly established through the skilful utilisation of the forces available to us at this potent Festival period. 'Matter and substance and their fusion into living forms are aspects of divinity; it has been the prostitution of matter to selfish ends and for separative purposes which has been responsible for the misery, the suffering, the failure and the evil which have characterised the career of mankind down the ages and which precipitated the world war. Today humanity is being given a fresh opportunity to build again on sounder and more

constructive lines that better civilisation which is the dream of those who love their fellowmen, and to attain a new aptitude in handling substance. If men can demonstrate a gained wisdom in the creation of a form which will house the spirit of resurrection and express the enlightenment gained by the bitter experience of the past, then humanity will rise again.'

As we endeavour to play our part in manifesting the living, loving Christ as right relations among men and unity between nations, our keynote could well be self-forgetfulness, love of our fellowmen, and intelligent, practical planning. These qualities will enable us to rise up out of the prison of the separated self, to know that all men are one, and to infuse our material environment with the 'power that maketh all things new'.

From the highest spiritual Being upon our planet, through the graded spiritual groups of enlightened and perfected men who work upon the inner side of life, on into the outer world of daily living where thinking, loving men and women serve, the tide of the new life sweeps. The Plan is ready for immediate application and intelligent implementing; the workers are there and the power to work is adequate to the need. Above all else, the Hierarchy stands and the Christ stands ready to issue forth and demonstrate reality.

from THE REAPPEARANCE OF THE CHRIST, p. 95.

Following a Star

Christmas Day message to the British Commonwealth

by Her Majesty Queen Elizabeth II.

A merry Christmas and a happy New Year.

There is something wonderful in the way these old familiar warm-hearted words of the traditional Christmas message never seem to grow stale. Surely it is because the family festival is like a firm landmark in the stormy seas of modern life.

Year by year, our families change and grow up. So does our Commonwealth family. This year Jamaica, Trinidad and Tobago, and Uganda have joined the circle as full members and we wish them all good fortune.

My husband and I are greatly looking forward to re-visiting New Zealand and Australia in the New Year. We shall meet many old friends and make new ones and we shall be very interested to see some of the many new developments which have taken place since I was last there nine years ago.

In spite of all the changes of the modern world and the many stresses and strains involved, the feeling of a special relationship between the ordinary people of the older Commonwealth countries will never be weakened. This feeling is rapidly spreading throughout the newer members and in its turn will help us to realise the ideal of human brotherhood.

In the ideal of the Commonwealth we have been entrusted with something very special. We have in our hands a most potent force for good, and one of the true unifying bonds in this torn world. Let us keep faith with the ideal we know to be right and be ambitious for the good of all men.

Mankind continues to achieve wonders in technical and space research, but in the Western world perhaps the launching of

Telstar has captured the imagination most vividly. This tiny satellite has become the invisible focus of a million eyes.

Telstar, and her sister satellites as they arise, can now show the world to the world just as it is in its daily life. What a wonderfully exciting prospect, and perhaps it will make us stop and think about what sort of picture we are presenting to each other.

Wise men since the beginning of time have studied the skies. Whatever our faith, we can all follow a star — indeed we must follow one if the immensity of the future opening before us is not to dazzle our eyes and dissipate our sense of direction.

How is it, people wonder, that we are forever seeking new worlds to conquer before we have properly put our own house in order?

Some people are uncertain which star to follow, or if any star is worth following at all. What is it all for, they ask, if you can bounce a telephone conversation, or a television picture, through the skies and across the world, yet still find lonely people living in the same street?

Following a star has many meanings: It can mean the religious man's approach to God or the hopes of parents for their children, or the ambition of young men and women, or the devotion of old countries like ours to well-tried ideals of toleration and justice, with no distinction of race or creed.

The wise men of old followed a star. Modern man has built one. But unless the message of this new star is the same as theirs our wisdom will count for naught. Now we can all say 'the world is my neighbour' and it is only in serving one another that we can reach for the stars.

God bless you all.

Let Vision Come

by Djwhal Khul

How does the planetary Logos identify himself with the reactions of his created world? How does he participate with full knowledge in all happenings and events?

TWO things are the result of thought, and though these may be mentally grasped by the intelligent disciple, they are very seldom understood. They are:

1. Thought generates energy commensurate with the potency of the thinking, and qualified by the theme of the thinking. You will see from this, therefore, some of the implications contained in the meditation I have assigned you. 'As a man thinketh in his heart, so is he' is a statement of the Christ. From that demonstrating personal centre of thought, energy will stream down into the physical brain, via the etheric body. It will then condition the type of living, the expression and the influence of the man upon the physical plane.
2. As a result of focused thinking 'in the heart' the spiritual eye opens and becomes the directing agent, employed consciously by the initiate whilst doing his work under the Law of Sacrifice. What is meant here by the words 'in the heart'? The soul is the heart of the system of the spiritual man; it is the seat of the life and consciousness which animate the personality, and it is the motivating potency in every incarnation, according to the experience conditioning the expression of the spiritual man in any particular rebirth. In the early stages of experience, this 'eye' remains closed; there is present no capacity for thought and no ability to think in the heart; i.e., from soul levels. As the intellect develops and the power to focus upon the mental plane grows, the fact of the soul's existence becomes known and the goal of attention changes. There follows the ability to focus in the soul-consciousness and so to fuse the soul and the mind that an at-onement takes place and a man can then begin to think 'in his heart'. Then also the 'eye of the soul' opens and energy from soul levels, intelligently utilised, becomes directed from those levels and pours into what is now ambiguously called 'the third eye'. Immediately the personality in the three worlds begins to express itself as the soul upon the physical plane, and will, purpose and love begin to control.

These two paragraphs are important to the disciple and warrant careful attention. As these developments take place, the spiritual will steadily grows into the directing agent,

using the right eye as the distributing agent for the energy of love, animated with will. This is why the right eye has been called, in the esoteric teaching, 'the eye of buddhi'. This directing agent uses the left eye as the instrument for the distribution of the mental energy of the personality, now illumined and sublimated.

Having these thoughts in mind, I would call your attention to the entire theme of vision, which necessarily underlies our consideration of the points of revelation. It is simple to recognise that in the head of the developing aspirant there is a mechanism of great potency, capable of controlling the life of the personality. There is:

1. The third eye, *not* the pineal gland but its etheric correspondence. This is the responsive mechanism to the directing eye of the soul.
2. The right eye and the left eye, which take the incoming energy, symbolically speaking, and divide it into two streams which are the correspondence in etheric matter of buddhi-manas.
 - a. Right eye . . . spiritual energy. Buddhi. Pure reason. Understanding.
 - b. Left eye . . . mental energy. Manas. Thought substance.

Direction of Force

It is the conscious use of these energies and the intelligent utilisation of this triple mechanism which is the goal of the initiate up to the third initiation. He learns consciously to direct force in the correct manner through the needed organ, doing so as the soul working in full consciousness on its own level, but so fully identified with the personality that the mechanism, now developed within the personality, can be used in the work of the Hierarchy.

Let me now expand the concept further, reminding you of the phrase so oft employed,

'the All-Seeing Eye'. This refers to the power of the planetary Logos to see into all parts, aspects and phases, in time and space, of his planetary vehicle, which is his physical body, and to identify himself with all the reactions and sensitivities of his created world and to participate with full knowledge in all events and happenings. Through what medium does he, on his own high levels, do this? Through what mechanism does he thus 'see'? What is his organ of vision? What is the nature of the sight whereby he contacts the seven planes of his manifested universe? What is the organ, employed by him, which corresponds to the third eye in man? The answer is as follows: the Monad is to the planetary Logos what the third eye is to man; this will become clearer to you if you will bear in mind that our seven planes are only the seven subplanes of the cosmic physical plane. The monadic world — so-called — is his organ of vision; it is also his directing agent for the life and light which must be poured into the phenomenal world. In the same way, the Monad is to the personality in the three worlds, also the source of its life and light.

There are, therefore, three organs of revelation, as far as the spiritual man is concerned:

1. The human eye, giving 'in-sight' into the phenomenal world, letting in the light, and bringing revelation of the environment.
2. The eye of the soul, bringing revelation of the nature of the interior worlds, of the kingdom of God and of the divine Plan.
3. The centre within the One Life which we call by the unmeaning word 'Monad', the spark within the one Flame. In the final stages of initiation, the Monad becomes the revealer of the purpose of God, of the will of the planetary Logos and of the door which opens on to the Way of the Higher Evolution. This Way leads a man off the cosmic physical plane and on to the cosmic astral plane, and therefore into the world of divine sentience, of which we can have no possible understanding, but for which the development of consciousness has given us the initial steps.

Man has learnt to use the physical eye and to find his way, by its means, around and through his environment. The stage in human evolution wherein he learnt first to see lies far behind, but when man saw and could focus and direct his course by sight, it marked a stupendous unfoldment and his first real entrance upon the Path of Light. Ponder on this. It has also interior repercussions and was indeed the result of an invocative inter-

play between inner centres of power and the groping creature in the phenomenal world.

The Eye of the Soul

Man is now learning to use the eye of the soul, and as he does so he brings its correspondence in the head also into functioning activity; this produces fusion and identification, and brings the pineal gland into action. The major result, however, is to enable the disciple to become aware, whilst in the physical body, of a new range of contacts and perceptions. This marks a crisis in his unfoldment of as drastic and important a nature as the attaining of physical sight and the use of the physical eye was in the unfoldment of the curious creature which antedated the most primitive animal man. Things unknown can now be sensed, searched for and finally seen; a new world of being stands apparent, which has always been present though never before known; the life, nature, quality and the phenomena of the kingdom of souls, or of the Hierarchy, become as patent to his vision and as real as is the world of the five physical senses.

Then later, upon the Path of Initiation, the initiate develops his tiny correspondence to the planetary 'All-Seeing Eye'. He unfolds the powers of the Monad. These are related to divine purpose and to the world in which Sanat Kumara moves and which we call Shamballa. I have impressed upon you elsewhere that the state of being of the Monad has naught to do with what we call consciousness; in the same way, there is naught in the world of Shamballa which is of the same nature as the phenomenal world of man in the three worlds, or even of the soul world. It is a world of pure energy, of light and of directed force; it can be seen as streams and centres of force, all forming a pattern of consummate beauty, all potently invocative of the world of the soul and of the world of phenomena; it therefore constitutes in a very real sense the world of causes and of initiation.

As man the human being, man the disciple, and man the initiate gradually move onward on the stream of life, revelation comes step by step, moving from one great point of focus to another until naught more remains to be revealed.

In all these spiritual points of crisis or of opportunity for vision, for fresh spiritual insight and for revelation (for that is what they

are in reality), the thought of struggle is the first one to warrant attention. I used, in this connection, the words 'stage of penetration'; the thought which this conveys to the initiate understanding signifies an extension of the struggle which the neophyte makes in order to achieve inner control, and then to use the mind as a searchlight so as to penetrate into new fields of awareness and of recognition. Forget not that recognition involves right interpretation and right relation to that which is seen and contacted. Into all revelation enters the concept of 'whole vision' or a synthesis of perception, and then comes recognition of that which is visioned and perceived. It is the mind, the common sense as it used to be called, which utilises the physical senses of perception, and through their united contribution gets a 'whole vision' and a synthesis of perception of the phenomenal world, according to man's point of development, his mental capacity to recognise, rightly interpret and rightly relate that which has been conveyed to him by the activity of the five senses. This is what is meant when we use the phrase 'the mind's eye', and this ability is the common possession of humanity in varying degrees of availability.

Later, man uses the 'eye of the soul', as we have noted above; it reveals to him a world of subtler phenomena, the kingdom of God or the world of souls. Then the light of the intuition pours in, bringing the power to recognise and rightly interpret and relate.

As the disciple and the initiate progress from stage to stage of revelation, it becomes increasingly difficult to make clear not only what is revealed, but also the processes of revelation, and the methods used to bring the stage of revelation about. The vast mass of mankind throughout the world has no clear idea as to the function of the mind as an organ of vision illumined by the soul; still fewer, only the disciples and initiates are able to glimpse the purpose of the spiritual eye and its functioning in the light of the intuition. When we come, therefore, to the great organ of universal revelation, the monadic principle, functioning through the medium of an extra-planetary light, we enter realms which are indefinable and for which no terminology has been created, and which only initiates above the third degree are able to consider.

from DISCIPLESHIP IN THE NEW AGE
Vol. II, pp. 289-294

Complete, full attention is not possible when there is condemnation, justification, or identification, or when the mind is clouded by conclusions, speculations, theories. When we understand these hindrances, then only is there freedom. Freedom is an abstraction to the man in prison; but passive watchfulness uncovers the hindrances, and with freedom from these, integration comes into being.

The bliss of truth comes when the mind is not occupied with its own activities and struggles.

KRISHNAMURTI

The Unified Christian Vision

by Colby Dorr Dam

Mankind tends to separate, to analyse and to specialise. It is the function of the Universal Christ Spirit to integrate, to unify and to synthesise.

AMONG mankind the eye of the body, the eye of the heart and the eye of the mind are widely different. Because they do not see the same things in the same way, there is, in the evolution of personality, a long struggle between them. In the spiritual order of Christ this human struggle ends and there is only a single eye of inner vision which restores harmony, correlation, integration and synthesis to the human spirit. This is the reason why Christ said: 'Except a man be born again he cannot see the Kingdom of God'.

As the three types of human vision are gradually unified through experience, man becomes spiritually whole. Faith, inspiration and illumination follow in due course. The subjective results are, and will increasingly be, dynamically creative in the whole field of human relations. Today we tend to be emotionally, intellectually and spiritually disintegrated, due largely to subjective fragmentation and the lack of any comprehensive synthesis of life. Already we have demonstrated a high degree of order in nature and natural laws; but human nature seems to remain a furious disorder. Any who think otherwise need only take a quick look at the headlines.

Part of this disorder is instinctive, emotional and quite natural especially in the backward and emergent nations. It is like the growing pains of a teenage boy. Another part of it in the advanced democracies of the West seems both unnatural and unnecessary like a case of arrested development. It results largely from the fact that our spiritual machinery is jammed up with the complacent decadence of a roaring materialism. Our technology has far outdistanced our theology; and we are trying to operate our social sciences and humanities on horse-power instead of atomic power.

Now there is available to us an atomic power for the subject as well as the object. Perhaps the best phrase for it is spiritual reason, which is revelation for our time. We must find out how to release the human atom before the physical atom puts us out of business. We are striving in the United Nations towards a world unity which cannot be hatched in our own back yards. It is a profoundly spiritual enterprise which can be conceived only in terms of universal creative faculty. This unity of mankind is there all right; we all have eyes and ears and arms and legs; and they were not manufactured in Detroit. Moreover all the life-energies which make us what we are, atomic, organic, instinctive, emotional, mental, spiritual, belong not only to individuals but to mankind. Life, therefore, is not a private enterprise.

Christ said: 'I have come that ye might have life and have it more abundantly'. A Tibetan Master writes: 'Life is loving synthesis in action and of that there is little today in demonstration. We have life in activity, but love based on realised unity, is still absent.' He emphasises the 'fact of the Kingdom of God', our planetary Hierarchy which Christ leads. He says further: 'The citizens of that Kingdom are gathered out of every nation, every political party, every social group, every religious cult no matter what their expressed objectives; and the universality of the field from which these people emerge demonstrates their underlying unity.'

Thus, in terms of faculty for our time, we can define the introduction to the universal Christ as spiritual reason. In its simplest form it is a fusion of planetary love and ideas that is rooted in the living relativity of the six life-energies mentioned above which are integ-

rated in the human organism according to its stage in evolution. This fusion is an extension not only of Christian faith, worship and prayer but of all types of high, specialised creative faculty. All this and vastly more is clearly implied in the teachings of Christ and our Christian ritual; but this fusion of the sacred and the secular worlds is not spelled out in the Bible because he necessarily spoke and taught not for the twentieth but for the first century A.D.

The Universal Christ

We are, therefore, accustomed to thinking of the personal Christ in terms of the brief Biblical record of his short life on earth; in terms of religion, theology, personal salvation, devotion, worship and prayer. However, today a large segment of the inspiration and illumination of the Universal Christ lies not in his Church but in the dedicated labour for mankind of our advanced creative specialists and leaders in many fields, nations, races and cultures. They have achieved a vision of world integration and the direction of the future which is vitally essential for national growth, international understanding, the elimination of war, the new disciplines of world brotherhood and the coming revelations in our social sciences and humanities. They are often the ones who have become alienated from narrow sectarian creeds and conventional theology. Yet in terms of the dynamic, creative inspiration of the Universal Christ, they are probably the most important people in the world.

Thus we must begin to understand and apply Christ's teaching in terms of a planetary self-concept and the kind of universal imagination that derives from the gradual integration of its basic life-energies. This larger self-concept is, indeed, the mother of spiritual reason and the unified Christian vision through which we are destined eventually to see the Kingdom of God everywhere around us. The objective mind, on the other hand, sees only the object. It is mainly a sensory instrument concerned with the appearances of man and nature, not with the life-energies which generate the atomic forms. It is a mind of effects, not of causes. Therefore spiritual reason usually has to begin with a transfer of attention from the seen to the unseen worlds. Today human attention is so focused on the

object that few creative specialists are able to see more than a fragment of the subject, the inner man, as he really is. Thus the human animal lives mostly in a state of mere self-consciousness; and what he sees in others is too often only a reflection of himself. The clue to the psychic structure of personality therefore lies not in the subject, not in the object, but in the working relation between the two which we call quality, value or meaning. We are, in essence, the meeting ground between: man and nature; thoughts and things; reason and instinct; love and passion; values and facts; religion and science; metaphysics and physics; quality and appearance, etc. This relativity between our human and animal states of heart and mind, of course, varies all the way from the savage to the saint, and each personality has a different subjective structure.

Therefore, before we can see beyond the endless diversities of man and nature, we have to learn to love and understand them in terms of the common, progressive life-energies which they all share; and this means a clear, focused recognition of the subjective relativity of life. For all that the objective mind separates and analyses, love is destined eventually to integrate, unify and synthesise; and herein lies a basic function of the universal Christ Spirit. We must begin, here and now, to put the pieces of life together; to understand and apply love, not only in terms of personal affection, but in terms of all the human qualities, values and ideals of mankind. For instance, although they differ greatly in history, tradition and cultural expression, such qualities as integrity, honesty, courage, character, enthusiasm and joy are all the same whether they appear in a Japanese, a Frenchman, a Russian, a Norwegian or an Australian. The present divisions between nations, races and cultures, in terms of spiritual reason, do not and cannot exist; and this primary fact is the real basis of that deeply Christian idealism which motivates not only the United Nations but many of our national and world organisations designed to meet common human needs and aspirations. This idealism derives mainly from the vision of the Christian heart. It has not yet, except in rare cases, reached the eye of the inspired mind which introduces spiritual reason, universal imagination, the planetary self-concept

and the Christ Synthesis of life. This transition from personal idealism to planetary ideas demands understanding of spiritual love as the cement which integrates and unifies all our special knowledges and disciplines. For man, like God, creates that which he loves and loves that which he creates.

Relativity

It is, moreover, love which relates life to material forms; and this relativity pervades our whole planetary and solar process. We have seen what this theory of relativity has done for the physical atom; but we have not seen what it does for all the hundred or more human qualities and values which guide the evolution and control the destiny of the human atom. Thus we can, perhaps, define Christian love as spiritual relativity in action. This kind of love eventually develops that inner vision through which we can see the working relations between the fluctuating states of instinct, heart, mind and will within ourselves and our fellow beings; also within groups, organisations and nations. Herein lies a clue to the psychological causes which generate many major events in history. They often start as ideals in the imagination of a pioneering creative specialist; the ideals spread to other creative thinkers who translate them into working ideas; and eventually they happen. This is how the future of mankind is slowly constructed out of the present and past. The gestation period between ideal and event is often long, arduous and difficult; but the process, regardless of its field of expression, is always the same.

Therefore, as we begin to define and understand man and his twentieth century civilisation in terms of psychic causes instead of material effects, we can and will reach the roots of the current disorder and confusion in human relations. Why is this? Because spiritual reason and its universal imagination are equipped with *exactly* the same controls over our human qualities and values as the objective mind and science have demonstrated over the so-called 'facts of nature'. It is the same creative process on a higher level; and the subject as well as the object has its own reasons for existence. They are transcendent, immortal and beautiful reasons which lie outside the margins of personal experience.

Today the hour has struck in the evolution of mankind for us to begin to understand and formulate the close, living relations that exist between the universal reason of Christ and all our human creative faculties. It may take several centuries to establish the control of our subjective over our objective disciplines; but the results are sure, inevitable and immutable. For self-transcendence is a reasonable enterprise; and nothing can prevent its eventual victory. It is not easy to imagine the great changes in human affairs that are slowly approaching in our feverish environment through the coming fusion of theology and science and the integration of our sacred and secular values. At present there is a threat of nuclear war not only between East and West but within man himself between human reason and Christian faith. There is little real communication between the two worlds. We might say that one speaks Greek, the other Latin. One result is that the free West and the enslaved East are conceptually isolated from one another. It is the same with our physical and social sciences; and subjectively viewed, man himself is split up into a thousand pieces until he doesn't know which is who. The net result is a psychological Tower of Babel.

As we learn how to apply love to ideas, this condition will end. Integration, order, harmony, correlation, understanding and synthesis will gradually permeate the whole psychic structure of the thinking minority of mankind. Before this can happen we must realise that all specialists, no matter how brilliant are their creative faculties, live in a world of spiritual illusion, ignorance and glamour; for God does not specialise. This is why we have to live, first and always, with ourselves; and we cannot expect the world around us to give us what it does not yet contain . . . the vision to see not only where we are but where we are going. The eye of wisdom, on the other hand, can see, with equal clarity, the present, past and future. It does not have to believe, hope and pray because it knows, as the mother knows her child, all the life-energies that make us what we are.

This means, of course, that mankind is but a minor incident in a solar and cosmic creative process that was thoroughly established

before our little planet in space was born. It means that revelation did not end in Biblical times but is a daily, living aspect of our whole planetary enterprise. It means for human nature that man is not only a temporal but an eternal and limitless expression of the unfolding, operating relation between God Immanent and God Transcendent. It means especially that love is relativity in action on all levels of evolution.

Therefore, to bring Christian love and teaching into the twentieth century, perhaps the first job is the integration and correlation of our current hornet's nest of conflicting or unrelated special knowledges and disciplines so that thinking people everywhere can have a valid reason for thinking. Too many are in a situation where the more they try to think the less they are apt to know; and creative thought, like conversation, is frequently drowned in an ocean of the meaningless. Intellectual order is one of the first fruits of spiritual realism. It enables us to understand and talk with people as they are, not as we want them to be; and this, of course, is the substance of spiritual realism. True conversation should begin with that which is closest to the human heart, even if it only be the love of a dog. So we must learn how to listen before we can discover how to talk. Today psychological selfishness is so eloquent; we are so obsessed with our own amazing ideas that creative human relations are almost a lost art. Indeed, most of our conversation is like face powder; it reaches only the skin. The practical relevance between the Word of God and the words of people seems to have been forgotten.

This relevance, of course, differs for each person; but for the creative minority it is usually a human quality, an aspect of idealism, which integrates love and intelligence. 'As ye give, so shall ye receive,' and this giving refers not only to worldly goods but to the whole personality. It is good to feed the body, mind and heart of man; but it is better still to release, inspire and illuminate the human spirit. Human needs today, on all levels of experience, are wide and deep. Thus the art of spiritual reason lies in sensing and giving that which is most needed at the moment. It is this relativity of giving which measures the dimensions of love.

Because all of life is a free gift from God, spiritual reason loves and understands our various life-energies as average man understands and loves their objective forms. The analogy is exact and informative. Thus, here in the West where the heart is usually wiser than the head, we need to realise how love operates on mental levels, not only as the motive force behind the objective mind and the mother of idealism, but especially as the creative impulse behind our social sciences and humanities. Because personality is always divided between its values and its facts, too many people are trying to love one another not as whole persons but in those bits and peices that appeal to them. The net result is often more criticism than love. This applies especially to the critical faculties of many of our most promising intellectuals. Few as yet seem to realise that love, when expressed in intellectual dimensions, reveals the relativity between ideas, generates a human synthesis out of physical analysis, and promotes special creative faculties in every field of thinking.

Period of Evolution

Eventually, as we learn to feel and apply love to the common life-energies of man and nature, the personality is integrated, our creative faculties rapidly expand in depth and range, we begin to attract people and groups and our 'strange interludes' of joy, freedom, inspiration, exaltation and power become more frequent. This difficult period when we seem to live suspended between heaven and earth, also involves crisis and suffering because the whole human organism has to be slowly adjusted to new dimensions and a new world in body, nerve centres, heart, mind and spirit. Such are frequently the birth pangs of spiritual reason. In terms of Christian theology this is the period of evolution when Christ the Son and the Holy Spirit begin to get really acquainted. In terms of Western Mysticism it involves a kind of marriage, within the infinitesimal areas of human experience, between God Transcendent and God Immanent. For the Hindu Brahmin it is that state of bliss which introduces a fusion of the dynamic energies emanating from Vishnu and Shiva. But the many names, creeds, cults and religious practices which divide and often confuse the human spirit here on earth are finally all swallowed up into

the splendour, radiance and vision which envelop the spiritual reason of the universal Christ.

It is high time, therefore, for us to begin to relate the here to the hereafter not only in terms of religions but in terms of our total experience on earth. For mankind is not an isolated event in time, form and space but a single unit in our whole planetary and solar creative process. His life before and after death are not only inseparable but equally essential for his evolution. In conventional language we need to understand heaven in terms of earth, earth in terms of heaven and the progressive relations between them. Indeed one without the other is not only meaningless but a total illusion. Can we have day without night; waking without sleeping; summer without winter; effect without cause; birth without death; or time without eternity? Can we expect one whose heart and mind are focused on food, clothing and shelter to know what he is, where he is going, or how he will arrive?

There is, in other words, logic and continuity in the spiritual as well as in the human order; and the logic of the invisible is as sure and inexorable as mathematics. This subjective realism is the basis of spiritual reason. Once established among our creative minority it will greatly stimulate the integration of our physical with our social sciences and humanities. Eventually it can, and probably will, produce a new heaven and a new earth. For the spiritual resources available to mankind are indeed limitless. As they are understood and invoked in terms of creative faculty we shall be able to think with our hearts and love with our mind. We shall know beyond argument that our planet was not created merely for the peddling of soap and tooth-paste.

In the meanwhile, at the present critical moment in human evolution, we are forced, in political and economic fields, to think and act increasingly in world dimensions. There, fore, to restore balance and harmony to our life-energies, it is essential for leaders and their associates in many nations, races and cultures to understand some of the basic

differences which now separate idealism from spiritual reason.

Idealism

In Christian terms idealism covers mainly the area of personal relations between the Holy Spirit and the practical, objective mind. It derives from the informed, educated personal self-concept and deals with science, education, natural research, business, finance; with groups, organisations and nations; with personal faith, worship, prayer and many other fields of personal service to mankind. It produces specialised creative faculties in many forms, media, nations and cultures. It also fluctuates constantly between its values and its facts. It expresses love mainly on physical or emotional levels. It understands physical analysis but knows little as yet of human synthesis.

In terms of idealism, spiritual reason is, on the other hand, a transcendent faculty. It derives from a planetary rather than a personal self-concept. Again in Christian terms, it results from a fusion of personality with both the Son and the Holy Spirit aspects of the Trinity. Its functions in human evolution is not only to understand but to transcend personal experience in its entirety. It is that fusion of planetary love and ideas which generates revelation and ends forever the dual subject-object existence of human nature. It is the instrument of world spiritual leadership. It sees, with the inner vision of the saint, sage or prophet, the past, present and future in their mutual relations. It synthesises our five human life energies. It transcends death and correlates earth with heaven; time with eternity and life with its material forms. It unifies the power, wisdom and truth of the personal with the universal Christ. It integrates our many special knowledges into one wisdom. It translates Christ's teachings from the first into the twentieth century.

Such is the splendour, wonder and high destiny of human reason. These fragmentary comments cover, of course, only a bare suggestion of the immense creative impacts of the universal Christ and his Associates on the space age now beginning. Each disciple of Christ, each labourer for his Kingdom, each creative thinker, has to work out, through his own experience and suffering, his own correlations between nature, man and God.

A Conflict of World Views

by Karl Heussenstamm

The modern mystic will achieve a balance between science and religion, between spirit and matter. By exercising free-will with discrimination and by the use of inspired vision he will find the way between the pairs of opposites.

THE argument, mainly in the West, between the old religious view and the rise of modern science has ended in the defeat of religion; even though religion strives to make a comeback, for most intellectuals 'God is dead'. So the present world view may be called *agnostic naturalism*. The term humanism is not used because it does not give a sharp enough contrast: much in religion is humanistic; a good example is the attitude of progressive Quakers, Methodists, and others who see no conflict between faith and the scientific method. But the modern humanists are mostly naturalistic, basing their outlook on science and ethics with no mention of God. Thus their brand of humanism should be classified under the general heading of naturalism. Communism and materialism are also found here. For have not both risen out of a belief that nature alone is real?

Now the communists declare flatly there is no God; but they and all other atheists are a small minority when compared with the educated public at large: the position of the intellectual is agnostic rather than atheistic: he accept a natural view of the world, and admits that knowledge of a God, or of first causes, is beyond his reach. He is resigned to ignorance here. He rejects the doctrine that only a knowledge of God will save mankind. The sincere agnostic, however, does not altogether disbelieve in revelation, immortality, or Deity: he simply finds no empirical evidence for them, and thus can say nothing about them. They may exist, as yet undiscovered. One can see why theology and metaphysics are looked upon as rubbish; most educators today do not take them seriously.

We will not bring in the ethical question here, an enormous question indeed! For is it not true that religion and naturalism have

both inspired destructive, as well as constructive, ends?

Old and New Views

The old religious view is the dogma of the church, coming to us from medieval times. On the other hand, naturalism, stemming from the rise of science in the seventeenth century, has become the modern world view. It remains in conflict with theism as long as there are those who represent both sides. Yet from the perspective of a new frontier, this dispute has become a dead issue: naturalism has won. The influence of science on most people, even though they may go to church, is far greater than they realise. But if one studies with an open mind certain great contemporary thinkers, Gandhi, Aurobindo, Radhakrishnan, and Vinoba Bhave in the East; Kandinsky, Jung, Schweitzer, Hocking, and others in the West, one will discover on the cultural horizon a new frontier threatening the foundations of naturalism. In fact, this new outlook implies that our whole age of reason, including its most noble products, liberalism and humanism, empiricism and logical analysis, is incomplete. It is a half-truth. The agnostic liberals no doubt will interpret this as a return to religion in a subtle garment to become again a menace to intellectual freedom and truth.

Nevertheless, a conceptual challenge to the modern view grows. Right or wrong, it cannot be stopped, unless of course mankind destroys itself in atomic war. This time, however, the naturalist is challenged not by the old theist but by the modern mystic. Mysticism now begins to be seen from its proper angle; it teaches that the source of true religion is inner personal experience and that the founders of all the great religions were mystics. Mysticism has thereby always been

non-authoritarian in the strictest sense: it rejects the dogmatic authority of any church or scripture, any political system or ideology; it openly condemns all forms of oppression; it also rejects the obscure dogmas treasured by many scientists. Mysticism has always stood for the highest freedoms. Without them its creative life could not survive.

The modern mystic applies and practises the old established mystical truths in terms appropriate to present-day human affairs, attempts to blend vigorous self-reliance and discipline with group endeavours for social progress. He develops his consciousness in scholarly and artistic ways, much the same as with any cultured person. And though he may hold an economic ideal, such as the just sharing of goods, he still identifies himself with both labour and capital; he strives to gather in all that is valuable. His teaching shall appear as a dynamic force answering the practical and idealistic needs of today. But this teaching, which will appear to humanity as something new, will come as a result of the whole spiritual and cultural traditions of the past, East and West, ancient and modern. Furthermore, it shall be a universal synthesis of the life force taking form in man's deeper consciousness, rising to the surface as various insights and productions, thus giving birth to the new global culture. The mystics are merely its most prominent representatives or initiators.

The Coming Mystical View

Just as the holders of medieval beliefs and scholastic theories represented the *status quo* in the seventeenth century, when Galileo was at work, so today's adherents of naturalism will be regarded as conservative in the light of the coming mystical view.

By this it is not implied that the present age, or in fact any age, has been a spiritual failure. Fundamentally, all historical periods are necessary and natural stages in the evolution of the life force: the future ever develops from the past as a plant grows from the earth, selecting and weaving separate elements into its organic being. History is a field from which the tree of humanity struggles toward the invisible light; the closer it gets, the more it expresses brotherhood. All branches of culture have a contribution to make, and these, unified with a broader world vision, will produce the basis for a great cultural manifestation. This Kingdom of God can be attained if we listen to those who speak of it. But if we cling to liberal naturalism, without allowing for change, without allowing it to blend with deeper realities, we shall fail.

Consequently we must venture to search for life's meaning within ourselves, and no longer be fooled by what our physical senses and logical minds tell us exists outside. We must learn to meditate. Still, man cannot lose contact with the external. Mathematics and physics, social welfare, and good health have their place. We should thus work for a dynamic balance between spirit and matter, between religion and science. But to accomplish this, men must recognise the signs of the time: vision is ever offered by inspired thinkers who point the way between the opposites; men are always left free to choose for themselves. Have they learned enough discrimination? Will the intelligentsia choose correctly? For it is mainly they who determine the form society develops. Will they break through and build something new out of the present?

THE FORERUNNERS

by Blodwen Davies

Dr. Frank Laubach

All ignorance, even that of illiteracy, breeds a deep suspicion, yet these unfortunates have something to offer from their way of life. By going to them in deep humility and asking to share in their culture, Dr. Laubach was able to break down their resistance and to sow the seeds of what is now known as UNESCO.

TO Dr. Frank Laubach, the world seems one vast classroom. For more than thirty years he had been spiritually haunted by what he calls 'The Silent Billion'. Long before UNESCO was even a dream he began to work out the methods by which they need no longer be silent.

Some of our human problems are so immense that they paralyse all but the most dynamic imaginations. The problem of world illiteracy, for instance, must be solved if we are to protect the rights of human dignity. The feeding, clothing, housing of the race, the preventions and cure of disease, the population explosion, the means of free communication, depend for solution on the conquest of illiteracy.

One of the unplanned results of the last world war was the sudden awakening of the backward peoples of the world to a hunger for education, or at least for literacy. One of the Forerunners of the new age is a man who has made the most spectacular contribution to that end. He blazed the trail for the fundamental education of hundreds of millions of people, all around the world.

Frank Laubach was a Pennsylvania boy who went to a teachers' college at Bloomsburg. While he was still a junior student, an army officer visited the school asking for volunteers to go to the Philippines to teach the natives of the island recently taken by the U.S. from the Spaniards. Frank was too young to go, but the appeal to help the oppressed illiterates made an impact on his mind that was to shape his life.

What is going to be the end result of the

emancipation of the illiterates of the world? How soon can it be done? What has been accomplished so far, great as is the sum of it, just keeps us running hopefully alongside the population explosion without ever getting ahead of it. What is going to happen to humanity when these fresh, uncluttered, desperate minds learn how to read and have access to the world's literature and all our printed knowledge? Anyone listening to UN debates is profoundly impressed by the capacity of young Africans and Asians to express themselves powerfully in the western languages in which they have been educated. These, of course, are the men at the top of newly emerging nations. Carry the imagination down through the ranks of those less trained and to those who are barely literate, but are driven by great dreams, necessities, passions and convictions. We will hear from them not only by way of the UN but everywhere, in labour, in trade, in religion, in politics and in the press. What will they say? What will they want of us? How friendly will they feel to the affluent and indifferent West?

Laubach asked himself these questions early in his career. Instead of going as a primary teacher to far distant schools, he went first of all, after some teaching experience, to a Quaker school, Perkiomen Seminary, at Pottsville. When he was over forty he said that the year he spent there had been the best year of his life. It was here, apparently, that he caught a vision of world service. He went on to Princeton, and then to Columbia, and took a master's degree and a Ph.D. Then he studied theology at Union Theological Seminary and became a Congregational minister. Meantime he married a nurse

who had long shared his interest in the Philippines and they decided to go there as missionaries. They wanted to settle among the Moros of the Island of Mindanao. But when they got to Mindanao the Moslem Moros were still outlaws carrying on their traditional war against Christians, and it was unsafe for the Laubachs to stay.

Scholarly Author

Instead they went to Manila, and Frank Laubach taught for a dozen years in Union College. He became a scholarly author, an authority on the Philippines and finally was nominated for the presidency of the college. He failed of election by one vote.

This was his first taste of defeat and it was shattering. At the end of 1929 he went alone back to the land of the Moros, still a danger zone. As a friendly soul he went about Dansalan, in and out of the shops and bazaars, hoping to find someone who remembered him. He met nothing but hostility. At the end of a month, he felt completely defeated.

All this time he had been going through a spiritual crisis. Lonely and confused he would go each sunset up the side of a mountain and gaze over the lovely lake and the distant hills he had learned to love. There he experienced the deepest despair he had ever known. Then came a mystical experience that turned the tide of his life. Within himself he heard a voice which said: 'You have failed because you do not really love these Moros. You feel superior to them because you are white. If you want the Moros to be fair to your religion, be fair to their's. Study the Koran with them'.

Before the next sunset he told some of the people he knew that he wanted to study the Koran. Suddenly the hostility melted away. Those who had ignored him now crowded into his cottage, eager to help. One man brought him a list of the holy books of Islam: the Torah, the laws of Moses; the Zabur, the psalms of David; the Kitab Injil, the gospel of Jesus; and the Koran of Mohammed.

Frank Laubach then realised that he must know their language better, and so he asked for a teacher of Maranaw. The teacher he got was a man who had served a term in prison as a murderer. Working together they

realised that what was most needed was a dictionary of Maranaw in the Roman alphabet. In six weeks they had amassed 1,300 Maranaw words and their meanings. As the word spread of what the two men were doing, the guerilla warfare ended and the Moros asked for teachers for their people.

There and then was born the life mission of Frank Laubach. There he found he not only had to teach the Moros to read and write but he had to produce the papers and booklets they were to read. Out of the blue someone offered him a printing press and a printer came along with it. He started a little newspaper printed in both Arabic and Roman type. In it the people themselves were asked to tell about 'the famous ancestors of early days' and to read 'the prices of rice, corn, beans, cloth and thread'.

Laubach there began the creation in embryo of the system which today has operated in 96 countries and in 274 languages and dialects. No-one knows how many tens of millions have become literate as a result.

As the demand for teaching spread he conceived the idea of 'each-one-teach-one', not only because of the need for teachers, but because sharing what one person had learned with another fixed his knowledge of reading and writing more firmly in his own mind. The newly literate acquired a new dignity when they found they could pass on what they had learned by becoming a teacher.

Laubach's Maranaw Folkschool was soon talked about all over the Philippines. He travelled everywhere, so eager were the people to find out how he had accomplished his miracle of literacy. One night the audience was so great that those at the back found it hard to see the Laubach teaching charts. A man stood up and said that he had helped the celebrated Jimmie Yen in his campaign to teach the Chinese. 'We used slides' he said. And Dr. Laubach adopted the idea. Yen had been sent to France with Chinese labour battalions in the last war and found that the men he served were cut off from writing to their families because of illiteracy. And in the labour camps he devised a simplified way of teaching the homesick workers.

Teaching by Television

In time the teaching moved on to American television screens, for the illiterates are not all in the underdeveloped countries. Nashville, Tennessee, seized on Dr. Laubach's method and pioneered in teaching the illiterates in its city and environs. Sixty classrooms were set up for eager students to be taught by TV.

But a lot was to happen between Maranaw and Nashville. In 1935 Dr. Laubach was invited to India where the problem was quite different. His method had been to create large illustrated charts to teach the 16 phonetic letters of the Moro language. Hindi alone had 50 letters. He based the alphabet he used on the words of common speech of the illiterate. There were many languages and many dialects in India. The challenge was enormous and sometimes he quailed in the face of it. He began his work at a Mennonite Mission at Dhamtari, with untouchables. There was among them the same blazing forth of joy of emancipated people. If they could read they would know what was on the papers they signed which had put them in debt to the money-lenders for life, they could read instructions on how to improve their land, protect their health, and many other things to make life better.

Presently Dr. Laubach was at Santiniketan, Tagore's school. Tagore had been the first to take the language of the common people and elevate it to poetry and imaginative writing. Dr. Laubach knew the lines:

Here is thy footstool and here rest thy feet.
Where lives the poorest, the lowliest and lost.

Dr. Laubach and the great Indian poet spent three days sharing ideals and visions. The immensity of India made Dr. Laubach realise the immensity of the need for suitable literature for the newly literate. For years he campaigned among professional writers, urging them to write the kind of simple, direct, functional speech that would speed up the flow of modern knowledge.

The newly literate's experience in reading for knowledge is a great spiritual crisis, in a sense an initiation, for it opens up new realms of consciousness in which he can remake himself and his community. Mentally, he joins the human race.

The history of the world literacy campaign is a long variation on this theme. Dr. Laubach travelled incessantly all over the world in answer to 'the bitter cry and anguish of all the illiterates' because in imagination he could see 'the rising of this silent majority all around the world'. Fifteen years after he had worked out his plan for 'lightning literacy' UNESCO was created as an agency of the United Nations. Within half an hour of the signing of the documents authorising UNESCO, the first great enterprise was begun, the debate that made world literacy the primary objective. Dr. Laubach helped to produce a book for the new literates called *Making Everyman's World Safe*, the story of the United Nations.

Now he was known as 'The Apostle of Literacy'. Universities were training teachers in his methods. He wrote a book, *Teaching the World to Read*, a text book for these teachers everywhere. His son, Robert, in the University of Syracuse was taking the lead in teaching writers to produce the kind of literature that the newly literate waited for, and the Department of Journalism there was the pioneer in this field.

A Strenuous Mystic

Dr. Laubach was a strenuous mystic. He defined mysticism as seeing a vision and knowing how to take the first step towards its realisation. A friend edited a book from Dr. Laubach's letters, and called it *Letters of a Modern Mystic*. It went through as many as twenty editions.

In time Dr. Laubach, who said that 'democracy with illiterate people is humbug', was honoured for his fight for social justice, and for the fact that he made men everywhere believe in the possibility of world-wide literacy. Literacy, he taught, is a tool. It can uplift men or degrade them. The newly literate must be informed if they are to mark their ballots intelligently. For on those ballots rests the future of a community or of a nation. Every bottle of medicine has instructions for use to be read; every leaflet on land improvement, protection of water supplies, public health, or any other change from old to new conditions, must be read. Once reading becomes a permanent and readily used factor, the wisdom of the world and all its technical know-how,

(Continued on page 50)

Self-Forgetfulness: Harmlessness: Right Speech*

by W. H. Brewin

'May the power of the one Life pour through the group of all true servers.

'May the love of the one Soul characterise the lives of all who seek to aid the Great Ones.

'May I fulfil my part in the one Work through self-forgetfulness, harmlessness and right speech.'

THERE is a custom in many of the Eastern religions, which obliges worshippers to take off their shoes when entering the holy buildings, or when visiting the guru, in his isolated cave or under his Bo-tree. Are all of us able to leave, at the door of our meeting place on the mental plane, not our shoes, but our attachments and identifications with our limited, separated selves? This does not mean we should in any way belittle the value of our different characteristics or personality equipments which all ensure variety of environment. The assets, and probably the debits of every one of us, have their special value in making us outposts of Hierarchical consciousness, in a different 'Place' under the sun. But by leaving our fixed attachment to whatever brand of personality expression happens to be our karma outside the meeting place of minds, we are able to function, as a group, in a condition of weightlessness comparable to that of the astronaut's ability to eat, move and sleep outside the law of gravity.

The individual who is engrossed in his own personality purposes, who is preoccupied with his business or family affairs, becomes confused and resentful, when he is swept into relationship with events which have a world context. The self-centred person is like a ship's passenger, standing bewildered amidst the chaotic noises, and the incomprehensible parts of a ship's steam-driven engines. He remains on the periphery of the dynamo, which is the engineers' rightful field of operation right at the heart of the ship's life. The

passenger is a negative participant, unable to direct the forward motion of the ship.

The engineer, on the other hand, is related to the ship's engines in the same way as the new group of world servers are related to humanity. He understands the engines, and he has the trained ability to interpret the many sounds; he makes a positive contribution towards directing the course of the ship. But there is this one difference: the new group of world servers does not only press the levers of the planetary ship's engines, but the group itself is the driving force.

This analogy pinpoints the responsibility of the new group of world servers. And we, who are students and who are approaching the dynamo of the ship, could surely hasten the proceedings by making a serious study of the qualifying rays, as a preliminary to creative activity in its work of channelling and communicating the incoming energies and forces.

Many esoteric students may think they live their lives in quiet backwaters; and compared with that part of the new group of world servers who are leaders in all the problem areas of the world, we do appear to be living insignificant lives. But it is important that we should not be fooled by the unseen nature of our work into thinking we are not serving in the world arena, with our lives stretched out at full pressure. In actual fact, we should find, and we are finding, our days too short; and then there is nothing else for it but to learn to increase the intensity of our mental life and to prolong the working day;

* Adapted from a talk given at the Virgo (1962) full moon meditation meeting in London.

'The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept
Were toiling upwards through the night.'

Learning the Life of the Soul

It is a great world responsibility to be engaged in learning to be experts in the life of the soul; and although we may start by studying rather academically, we soon find we are living these energies, and experiencing in our own lives the terrible disruptions caused by switching from the passenger's personal interpretation of life and of world events, to the engineer's impersonal and trained attitude to the incoming energies and ideas.

As a world serving group, we are intent on adapting the qualifying energies of the rays to the world need and to the world demand. We work in a practical manner and with knowledge. As this is a year of emergence in the new group of world servers' three-year cycles, we could expect to see signs of the impact of ideas as they hit humanity's consciousness and cause the growth of new institutions. The Christ sent His disciples out into the world to 'feed his sheep', and this act has set the pattern for the relationships of all succeeding disciples. Our relationship also is primarily to the demanding world, and secondarily to the Christ and the Hierarchy.

Which problem area does our sensitivity to difficulty, and to confused attitudes of mind, lead us to investigate? Let us choose the economic field, in order to try and illustrate the descent of a qualifying energy or idea.

But first, let us leap from the passenger's to the engineer's outlook, imaginatively assume the attitude of mind of the world server, and survey the qualifying energy which is emerging

in this particular field. In the light thrown by the 'Love of the One Soul' we can assume that we know that the principle of sharing is the soul idea which is erupting in the economic field. This idea is dynamic: it completely disrupts old patterns of thought and the normal habits of relationships. If economic institutions became so organised that money circulated freely, governed by the principle of sharing, mankind would bring into existence a whole new area in which right relationships could be expressed. When the idea of sharing is the moving idea in the nations' economic system, then one whole problem area will have moved into the aura of the Christ's way of thinking.

It might inspire us with courage — always a first necessity for a disciple — if we study the field to see if the hard crust of past attitudes is breaking up.

One sore place is the European Common Market: a re-arrangement of relationships is causing discussion, disruption and upheaval. Whatever institution or organisation finally becomes stabilised, it is the continuous responsibility of the new group of world servers to communicate and interpret the living idea of the principle of sharing, which is the core of the situation — the life quality which is forcing its way into expression, through some new institution. Self-contained, national economic policies become meaningless when overlooked from the height the sputniks attain. Nations are already discovering themselves as so many suburban gardens with the dividing hedges removed.

Another sore place is the present arrangement over prices paid for basic commodities

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its science and its literature, are within reach of the eager mind and the firm will. The world must adjust to this newly awakened other half of humanity. Dr. Laubach said that 'the cost of one bomber would finance a ten-year publishing programme for the newly literate in almost any land'. One of the slogans in a literacy campaign in Bolivia was: 'Reading Opens the Windows of the Soul'. When the soul of a man or a nation looks out upon the world, it begins the transformation of its environment. This will happen when all those hundreds of millions of people, now voiceless,

learn to communicate with the more fortunate. We had better be prepared by a new evaluation of our own educational opportunities and the significance of education, if we are to meet the tide running high. For the new literates will have their own methods of evaluation of all our institutions, manners and customs, and we must be prepared to see our traditions analysed and dissected, as they make their choice of patterns for their new societies. 'The Silent Billion' will be silent no longer and we will all be living in a changed world.

— the prices of such things as sugar, cocoa, rubber, silver, etc., etc. Very largely the basic commodities come from the under-developed areas; their prices are very low and they fluctuate. The value placed on them is fixed by the countries who process the raw materials. As a result of past evaluation, the wealth of the industrial countries has grown; and they have gained it, by the gap in the price between the raw commodity and the processed article. This is another area of human demand: and here, the new group of world servers are at work, putting pressure on the new idea, on the principle of sharing which will influence the new organising.

Trade-unions

Another sore place within the economic field, this time within one nation, is the Trade-union set-up. The recent Trade-union decision to have an enquiry into the shape of their institution, and into the type of relationship it perpetuates, could have far reaching international implications. Mr. George Woodcock's observation was along esoteric lines, when he said that: 'Structure was the function of purpose'; and that it was necessary to reconsider the purpose of the Trade-unions. The painful re-thinking now being made provides another area of human demand: and the new group of world servers are at work placing pressure on the seed idea.

The principle of sharing is very obviously pushing its way behind the 'Development Decade' and the 'Freedom from Hunger Campaign'. And in connection with these two ideas, it is interesting to remember that relief from separative attitudes to money will arise when there is security for all in the basic necessities of life, food, clothing, housing, health. Man will then be free from personal fears, and able to let through the energy of the will-to-good in all his contacts and relationships.

Even the words we use for describing economic interchange alter as the principle of sharing gathers power. There is a demand now being voiced, that money should be more 'liquid'. Whatever this may mean to the economist, to us it suggests the overflowing pot of

water, symbol of the Aquarian age. Are we, in fact, witnessing a world demand, just beginning to become articulate, for money to flow between nations in rather the same way as represented by the symbolic water flowing from the Aquarian water jug, in a never ending supply?

There is no need to go into details on the necessity for a personal change in attitude to money. If we are disciples, we shall find the principle of sharing working through our own relationship to 'getting and spending'. We shall not deny the value of money as do the beatniks: nor shall we forget the necessity for food, clothing and housing. But after we have 'rendered unto Caesar' there will be enough for us to use in such a manner that we shall earn the right to co-operate with the Hierarchy, because the idea of sharing is working through us, using us as instruments.

The existing institutions and relationships within the economic field are like the earth's crust before a violent earthquake. Cracks appear; rumbles are heard; tongues of flame leap out. As world servers we must be present in thought and speech, adding our quota of power and thought to the fire of the life-saving principles. We must baby-sit with the new ideas; hold them in mind; encourage others to recognise them. We must help whole nations and groups to 'stand in spiritual being'. We invoke out into the open air of recognition the living principles which lie underneath the hard crust of the old attitudes and relationships. The work is already half-done, so let us take courage and add trained speech to our subjective efforts.

Let us work with power, by our attitude of an inward assumption of the good in the hearts of all mankind. By visioning the unbroken chain of relationship between the Spirit of Peace, the Christ, and the hearts of men, the new group of world servers acts as an invocative and evocative channel. By affirmation and by visualisation we can move the hearts of men; we can inspire groups to make contact with the vision, and the fire of right relationships will spread out and cover the earth.

Coventry Cathedral

1. A Link between Two Worlds

by Alice Bostock

Only by a readiness to become sensitive to the thoughts of others can one learn to appreciate the value of those thoughts.

WHEN I entered the cathedral I looked at the great Tapestry and my mind worked on it critically. Why green? Ugly, I thought. Why such a curious nightgown? Ambiguous and queer. Was that the face of God? Why this? Why that? Then by a conscious effort I said: 'No, this is not the way. Stop the chatter of the brain. Stop the overworking of the critical mind. Sit quietly. Realise this cathedral is the work of many fine minds. Let your own small brain stop thinking. Be receptive. Wait and give impression a chance.' So I sat and relaxed and gave up my own thought and suddenly I was overwhelmed with a great feeling of uplift, of joy, and of reality and of compassion flowing into me. And so, for me, the microcosm, this was a lesson in how to be sensitive to the thoughts of others. Only out of a readiness to appreciate the value of their thoughts, only by an emptying of the self-centred critical lower-mind can telepathic intercourse be developed whether it be mental telepathy or egoic telepathy or spiritual telepathy.

'Out of the present welter of speech and of words, of lectures and of books, a few clear concepts will surely emerge which will find an echo in the hearts of men. Thus also will men be led on into the new age, wherein talk will die out, and books come to naught for the lines of subjective communication will lie open. Men will recognise that noise acts as a deterrent to telepathic intercourse. The written word will not be needed either, for men will use symbols of light and colour to supplement through the eye what the subjective hearing has recorded . . . this method (of speechmaking and book-writing) is as unsatisfactory in the field of knowledge as is the ancient of tallow dip in the field of illumination.'*

Of this type of new age communication Coventry Cathedral is a sample and a prototype. Ideas which usher in the new age have

*from A TREATISE ON WHITE MAGIC, pp. 477-8

illuminated its creators and are anchored in concrete, coloured glass and tapestry. Here is a symbol of forgiveness with all the strength and beauty of the idea conveyed in simple terms. Here is the joy and strength of hope, renewal and resurrection conveyed in the new creation rising like a phoenix from the ashes of the old. Here is the symbol of the link between the old age and the new plain to see in the roof joining the two and the glass screen where the old can be seen through the angle host transformed into the shell from which the spirit has been liberated. Here Ray VII is declared in the conscious introduction of the public highway through and between the old and the new and the plain glass windows of the Chapel of Service displaying the outside working world to those within. Here is the largeness of the Higher Self side by side with the smallness of the little self brought to life pictorially in the large figure of Christ with the life-size man at his feet. Here are the stresses of life shot through with the light of the soul, symbolised in light and colour in the Baptistry windows. Here is the glory of communion made evident in the glorious blaze of colour that awaits the one who returns from the altar. Here is a whole chapel set apart for unity and a whole crypt set aside for service.

The heavens have opened and the Word has become concrete and glass. Here is a first lesson in a new language, thoughts which need no words. And if we have to have the symbols explained, that is because the world has to learn how to be sensitive to thoughts in a new way. The macrocosm is divulging the new sensitivity which must replace words and help forward the telepathic communication of the future.

2. Coventry Recreated by Marguerite Spencer

A fleeting impression

'I am the way, the truth and the life: no man cometh unto the Father, but by me.'
John - xiv - 6.

THERE, don't you see it? The square checkered wall . . . and there's the new spire, flèche I think they call it . . . like a Meccano structure with a knob on . . . Oh! can't you see it?

Excited, enthusiastic, we slowed down the car, coming to a stop beside a 'No parking' notice, and looked for more signs of the new Cathedral, while a queue formed behind us, for once polite, patient, docile. We continued on our roundabout way, drawn on by tantalising glimpses, but not finding a direct road.

'There are some people running up those steps. That must be a way in. . . . Seems as if we are in time. . . . H'm, I don't think much of that small square cross. . . . looks incongruous against the rest of it; still, it must have a purpose.'

We hurried past the Guild Chapel, circular, heavily buttressed, with tall narrow windows thinly curtained in dark rainbow colours, which veiled yet hinted at inner secrets, and awakened the curiosity. Suddenly we were upon Saint Michael, hovering beautiful, triumphant, rising on pointed wings above the devil, prostrate, bound, but still strong in his insatiable hate.

'Flood-lighting on them . . . we must come back after dark.'

Up the broad steps and through the porch with its slender pillars supporting the sacrificial crosses, until . . .

There, surrounded by a glowing emerald field, shining in the white brilliance of a nimbus formed by the westering sun as it streamed through the deep-mullioned plain glass windows, was *Christ in his Glory*: Christ now risen from his dim crucified self: Christ drawing little man to the radiance about his feet. Through his Son, God was come out to his people as they went about their ordinary affairs; radiating through the inspired 'west' window, bringing with him his saints and his angels, faint wraiths which were scarcely

apparent in all that wonder.

Some very old churches have in them an atmosphere, a Presence which by its impact humbles man to his proper size and gives him a sense of proportion, a realisation of his place in the scheme of things. This very new cathedral had the same effect, due possibly to the focused vibrations of the good and the beautiful which had their source in this ancient city: from the self-surrender of Godiva, wife of Leofric, who, whatever the truth of the old legend, certainly liberated her fellow-citizens from a petty tyrant, up to the sacrifice of the twentieth-century victims of a more ruthless and sinister tyranny: from the talents and devotion of the early and medieval artists and craftsmen who had built on this spot the former churches, now ruined, up to the inspiration and dedication of those who have created the present monument.

Indeed, the impact was the same: constriction of the throat and inability to utter even in a whisper, hot tears stinging ready to the eyes, supreme joy in the knowledge that God was ONE with his people. ONE in the soft organ music which filtered through all impressions, helping the aspirations to soar. ONE in the multi-coloured Baptistery window which glowed like a great fiery opal in the slanting rays of the October evening sun, and in the tall harmonies of the graded-coloured forward-looking nave windows, set on either side of the nave in pairs of cool greens, warm reds, multi-colours, misty blues and purples, rich silvers and golds, to symbolise man's progress: his beginnings; God's intervention; life's conflict and struggle; maturity; ultimate Realities. From the altar the complete symphony could be seen for the first time; the nave seemed fore-shortened, and the people outside, as they passed on their way, were truly one with God inside. ONE in the solid roughly

hewn font, a block of Bethlehem stone; in the large stone panels crudely incised with biblical texts, accompanied by rough symbols, the whole giving the sentences a new and more vivid significance. ONE in the high altar table, strong and massive, made of granite-like concrete and covered with thick oak board, lighted from all windows and visible from every point of view . . . ONE in the Bishop's throne, canopied by stylised doves, with the same *motif* repeated over the choir-stalls; in the simple pulpit and the angular, almost traditional lectern; in the organ-pipes on each side of the risen Christ. ONE in the Chapel of Gethsemane, a chapel designed for private prayer, screened by a large crown of thorns and dominated by an angel bearing the bitter cup, the dark mosaic of the figure lightened here and there by golden pieces which picked up the light and gave gleams of hope to those who had brought there their problems and sorrows; and in the Guild Chapel, the 'Chapel of Christ the Servant' with its central hanging cross. ONE in the long delicate pillars which miraculously supported the vaulted prismatic roof and were scarcely noticed. Above all, ONE in the Chapel of Unity, that ' . . . place of intercession for the World Church . . . looking

outward and looking forward . . . '

Across the narrow right-of-way lay the ruins of the old cathedral now at right angles to the new buildings, ruins consisting of undamaged tower and spire and parts of outer walls and window-frames. An altar has been made from rubble surmounted by a charred cross formed from beams found in the burnt-out remains. The words 'Father forgive' are carved in great letters on the east wall behind this altar, and this spirit of reconciliation is kept alive by the celebration of Communion here on certain feast days.

In the wild dark night, above the black blur of buildings, the golden cross hung pale and persistent, a perfect pledge of service. Illumined by the flood-lamps, Saint Michael soared higher on elongated wings, the devil's widened shadow stretched, menacing, leering. In the dimly lit church, on the stage between the Chapel of Unity and the nave, some players rehearsed for a coming production, gesticulating, mouthing in dumb show, feverishly directed from the body of the kirk. . . . In their leisure, his people were one with their God.

Spiritual Pride

We have heard often that one of the main dangers of the aspirant is spiritual pride. The English mystic, James Naylor, sought to overcome 'exaltation and cruelty'. A student mistakenly read the word as 'exultation', still making excellent sense of the phrase.

Our temptation to think that we are truly great is often a by-product of the sensation we feel when the blaze of the most intense spiritual energies flows through us. The power and ecstasy we feel makes us feel that we are gods — forgetting that all the others are gods, too! Because of these flashes of glory we sometimes feel that we should be leaders, or receive special acclaim from humanity or the Masters.

It is at times like these that we might turn our thoughts to the tests which await many disciples, though not to all such people in one lifetime. Among these tests are political imprisonment, losing friends to make a stand for one's views, the loss of one's closest personality ties or even a protracted strain or uncertainty covering much of one incarnation. Such tests try one's fitness for leadership and spiritual advancement. These things cannot be handled by one who is vulnerable or precarious in the face of crisis.

And what is the concept of a hero except in terms of a crisis? And what determines the validity of sainthood except the unusual power of serving? The position of leadership is never maintained without paying the price and passing the test. Spiritual 'feelings' are a joyful part of the path, but accepted discipleship is made of sterner stuff. Spiritual advancement and spiritual pride are mutually exclusive. The first tends to unification and the second to separateness, a contradiction to the very claims it seeks to uphold.

F. P.

The Way of the World

by C. Bastian

There may be a state of nothingness and there must surely be a state of everythingness; but can either have any meaning without an intermediate state of somethingness?

IN using language to give expression to ideas it is well to remember that words have precise meaning only in so far as they are used as accepted symbols, representing objects and events that are registered in the mind through the sense perceptions. They depict the mind's three dimensional response to external stimuli. There are extensive fields of consciousness that do not fit into the simple pattern of response to physical experience which we are nevertheless constrained to express through the medium of words. In the process they are strung together and related to each other as language in an almost infinite variety of meaning.

Information concerning a motor vehicle and the mechanism of its moving parts, which constitutes a comprehensive description of the whole integrated contraption in terms of its structural nature and functions, is conveyed through the same language medium that is used to describe 'the vehicles or mechanism of the soul'. It seems therefore that in using language as a means of communication, meaning can become confused if the words are endowed with a too specific connotation, regardless of the nature of the mental data to which we relate them. There is a fundamental difference between the concrete three dimensional concept of a motor car and the abstract ideas associated with the use of the phrase 'vehicles or mechanism of the soul'. Both co-exist in the conceptual content of what is knowable to mind. The realness of the motor car has a certain immediacy about it because the data of mental conception have been affected by impulses from the sensory organs with which by far the greater part of waking consciousness has been preoccupied through untold ages. This long established

relationship between sensory perception and the conscious mind has given to those mental data that have been so conditioned a greater measure of apparent reality than other imaginative activities of the mind, which are not thus inhibited into three dimensions. (The question arises here whether living matter could ever have evolved into a state of self-consciousness without the experience of three dimensional existence. There may be a state of nothingness and there must surely be a state of everythingness; but can either have any meaning without an intermediate state of somethingness?)

The language of modern science conforms closely in some respects to the esoteric point of view that things are not what they seem to be and that a noumenal world of energies subtends the three dimensional world of appearance, as presented to mind through the agency of sensory perception. The physicist takes the view that the world of structural form is more realistically described as being a synthesis of units or quanta of energy, organised into multiples of unit mass. These congeries of energy quanta constitute the atomic structure of the different elements which in their turn associate with each other in the more complex structural relationships of molecular form. Thus, it would seem that the phenomenal world of nature is energy in action.

Energy Equated with Spirit

From some such point of view it is no far step to equate energy with spirit. Knowing something of the universality of energy in its vast range of manifestation, from dimensional matter occupying space to radioactivity permeating space, the esotericist recognises it as the immanence of spirit informing all that is.

So the scientific approach to the world of nature can be seen as somewhat analogous to the esoteric view that matter is spirit on the lowest plane of manifestation, while spirit is matter on the highest plane.

The nature of life does not at present come within the ambit of physics, but it is in process of doing so as physics, chemistry and biology draw closer together in joint research. So far it appears still to be regarded by science in general as some sort of accidental by-product which arose from a fortuitous interplay within a concourse of atoms at a remote period in the past. Such an accidental occurrence is all the more remarkable, despite the incredible odds against it happening, for these are rendered even more fantastic by the implication that the fortuitous nature of the event was also one that rendered it self-perpetuating. It certainly seems no less rational to assume from evidential knowledge, even now available, that the phenomenon of life was and is an inherent emergent factor in a universe of energy. The scientist knows that every means that is devised to extend the field of observation of energy in action reveals new and ever more inclusive evidence that it is the basic reality underlying the whole world of appearance. To understand it more fully is to progress further towards solving the riddle of the universe in a wider sense than Haeckel was in a position to visualise. When expanding consciousness can see radiant lighted energy as the habiliments of Truth, man will have come to envisage a universal cause with a greatness and beauty of vision transcending anything he has yet achieved in his outstretched effort to touch the garment of God.

Let us then regard life as a component of the universal phenomenon of energy in action and define it as 'mentation', operating at different levels of progressive organisation. At each successive level, mentation assumes a characteristic pattern of sensitivity and active responsiveness to the play of forces within and to the impact of energy impulses in the immediate environment without. This is using words in an attempt to express abstract thought. Though inappropriate for describing such things as motor cars, it is difficult to think through to 'the vehicles or mechanism of the soul' in any real sense, and at the same time avoid the pitfalls of dogmatic

illusion, without divesting words of all vestige of literal meaning. In this respect the artist, the poet and the musician, endowed with an intuitive vision of truth that finds its expression outside the formal structures of prose, kindle, each one, their own beacons that enlighten the world with wonder and beauty and harmony and joy; and even they, as yet, are few and far between.

Left and Right Hand Paths

We are told, and it does not need an esotericist to know, that there is a left and a right hand path, a way of retrogression and a way of progress. What is not so clear, perhaps, on the surface of things, though modern physics bears it out, is that the left hand path is the right and predestined direction towards ultimate disorganisation and unavailability in the distribution of energy. This trend, or entropy, change as the physicist calls it, is offset by the incidence of energy from the opposite pole of manifestation. The idea of opposites represents an underlying theme of duality running through the laws of nature whether they are considered from a physical or so-called metaphysical point of view. Its presence is so ubiquitous in all systems of thinking that the difficulty is not in recognising it, but in escaping from it. It seems well-nigh impossible to visualise rationally without positing relationships between 'this' and 'that'. A living universe comprised of isolated units could only be described in a recital of intransitives that would be as meaningless as the concept they expressed. Always there is 'this' and 'that' in a relationship, the consummation of which synthesises the two into the unity of three in one. This is a seed-thought which leads into Cosmic highways and, for the present purpose, avoids any confusion between the mechanics of a motor car and the mechanism of the soul.

Let us also, for a moment, think of space as the womb of form through which the mother aspect of energy fluctuates rhythmically in waves of activity and quiescence. The periodical wave of forces gathers into organised form and then, in unstimulated isolation, subsides into disintegration and inertia. Energy is expended, dispersed and lost in unavailability. Without the power of self-renewal, form sinks

back into undifferentiated disorder. Such is the inevitable pattern of events that must occur in a purely mechanistic activity, uninfluenced by any intervention of will and purpose. It is with this involuntary aspect of reality that science has in the past been largely concerned and which has led to the deterministic interpretation of natural laws, now in the process of considerable modification. Conscious mind is itself a component feature of the actual world, and it is possibly true that if more of man's search for knowledge had been directed inwards to the mechanism of his own thinking and less to the mechanics of the world around him, he might in the process of understanding himself have learned a great deal more about the outside world also.

Awareness of THAT

The right hand path is the positive aspect of energy flow, contributing its quota of persistence into the otherwise involutory configuration of form. The continuous conflux of positive and negative aspects of energy is the technique of divine intention, impregnating the seed-thought of conception with

purposeful, living actuality. A world of simple cause and effect is sublimated and life wells into being, renewing itself in unfolding patterns of conscious willed intellection. At this point reasoning is overwhelmed in the unassailable recognition of THAT within which all that is exists, and of which naught can be said. Beyond all inner knowledge, beyond all perceptual possibility, awareness of THAT evolves in direct intuitive experience of the right hand path of re-absorption.

Here again are 'this' and 'that' and 'relationship' which synthesise into the actuality of conscious experience. How the principle of triplicity resolves into oneness is best pursued perhaps if, for 'oneness', one substitutes 'wholeness'. This idea is demolished by Bertrand Russell, but he does so in expounding a philosophy of logical analysis that excludes all idea of direct intuitive experience. In calling on philosophy to abandon dogmatic pretensions, it seems no less dogmatic to assert that logical reasoning is the only formula for knowledge of truth.

Irritation

'Personal irritation is the daughter of prejudice.' Personal irritation is the child or result of pre-judging. Pre-judging is judging before the truth, spiritual perception, is recognised. Irritation originates when that which is seen is not related harmoniously with that which is known spiritually. When we begin to perceive the cause which lies behind every action and reaction, then we shall re-evaluate every manifestation and a correct attitude shall be set forth. It follows that the energy involved shall flow forth uninterrupted. Perhaps the psychic force that has been interrupted by prejudice reverses itself, moves back upon itself, causing vibration disturbances which manifest as irritation. If not corrected through right perception it can show in the body as dis-ease. Wars could be said to be the manifestation of group personal irritation. Groups selfishly seeking to satisfy personality desires are reversing the flow of group psychic energy upon themselves. The result, war or friction. War then becomes the great teacher, teaching that eventually right human relations must be established. Group irritation is the result of group ignorance of the law of right relatedness. The answer lies in individual effort to eliminate this ignorance each in his own sphere of influence. Proper expression of this law can help to build right public opinion. Sound public opinion can then become a great group force for good in the world. Could it be that space exploration is the pioneering of a world group in the action of reaching out for this same harmony on a Universal scale (meaning uniting or rightly relating the worlds of our Universe)? This idea of course expands to greater and greater cosmic levels. The achievement of impersonality is the key to freedom and a part of the answer of eliminating personal irritation, individual or group.

M. L. F.

The Great Renunciation

THE Great Renunciation, or fourth initiation, has two aspects: the outer involvement or objective happening in the eyes of the physical plane onlooker, and the subjective aspect, portrayed symbolically by the three crosses and those hung upon them . . .

The implications emerging out of this symbolism are not easy to see. The Master Jesus passed through the door of the fourth initiation and overcame the final hindrances offered by his perfected personality. He died upon the cross. Something universal was also symbolised which had naught to do with the initiated Master Jesus.

This symbolism and its meaning are related to the three crosses which stood side by side and to the relationship between those who hung upon them. In the three figures humanity itself is portrayed and also related to the Hierarchy, and this 'pictorial' event is a parallel to the one already considered, the initiation of the Master Jesus. In the Crucifixion, in this fourth passing through the door of initiation and in the staging of this event, two great and different individualities, the Master Jesus and the World Saviour, the Christ, are implicated; two major happenings are indicated; one event was a hierarchical occurrence and the other was a great human crisis; one was the entrance of an initiate into the Mysteries of death, involving in the process all the four aspects of his nature; the other was a dramatic portrayal to mankind of three groups to be found within the human family:

1. Unregenerate man, pictured by the unrepentant thief.
2. The struggling aspirant, moving consciously towards liberation, symbolised for us in the repentant thief.
3. The Hierarchy, composed of all who have passed to liberation through the medium of human experience, and thereby representing to us a guarantee of achievement.

Students would do well to keep this four-fold picture and this threefold symbol clearly distinguished in their minds, for individual attainment and the group possibilities are both

involved; each is, however, distinct; in the one case the Master Jesus is the participator, and in the other and the more esoteric occurrence it is the One who overshadows him, the Christ. It was the Master Jesus who died and entered into the tomb, thus climaxing His long series of incarnations and ending, by destruction, the hold of matter on the spirit; through the tomb He passed into the Hierarchy, and the destiny of the Christian Church was committed to him; that destiny still lies in his hands. But in the Gospel story, it is the Christ who is indicated as appearing after the resurrection and not the Master Jesus, except in the one brief episode where he appeared to Mary, weeping outside the door of the sepulchre. The other episodes are universal in their implications, as indicated by:

1. Christ walking with the two disciples on the road to Emmaus — a symbol of the essential dualism of spirit and matter, as embodied in a world Saviour.
2. Christ appearing to the disciples in the upper room, symbolising the zodiac, for Judas Iscariot was there standing for the sign at the time in power; the other eleven disciples representing the remaining signs through which the sun must pass.
3. Pentecost. This event does not portray the triumph of orthodox Christianity, but signifies the universal dissemination of the Christ consciousness throughout all time in the heart of every human being; to this the words and promise: 'Lo, I am with you all the days, even until the end of the world' bear witness.

In the era which lies ahead, after the re-appearance of the Christ, hundreds of thousands of men and women everywhere will pass through some one or other of the great expansions of consciousness, but the mass reflection will be that of the renunciation, though this does not mean that the masses will by any means take the fourth initiation; they will renounce the materialistic standards which today control in every layer of the human family.

The Aquarian Age will see so many of the sons of men accepting the great Renunciation that world effort will be on the same scale as the mass education of mankind in the Piscean age. Materialism as a mass principle will be rejected and the major spiritual values will assume greater control.

D.K.

New Age Group Action

by Foster Bailey

As we move into the new age we shall weld together all individual and personal selflessness and sacrifice into a group effort which will bring about the 'making whole' of all humanity.

IT has been pointed out that there are many unselfish people in the world living lives which involve personal sacrifices for the good of others; but in contrast, there are very few unselfish groups. The coming age has been characterised as a cycle of group endeavour and group progress even to the extent of group initiation—using that term in its technical sense. The appreciation of the need of humanity is growing year by year, and the focusing on the meeting of that need is producing new group action. There are today many more groups functioning in the human family that are basically unselfish than was true even fifteen short years ago. This is one of the most encouraging emerging factors of our times.

While it is true that the individual motives in such groups are mixed in quality, and while there is group action which disguises its self-interest behind objectives of common good, the potency of such groups is not as great as it was because a more alert public is more sceptical and less gullible. Such groups thrive on extravagant claims, virulent condemnations and expenditure of considerable money on propaganda. Their day of effectiveness is passing.

Much group action is focused on fighting evil, such as crime, drug addiction, sex degeneracy, the still rampant human slavery which continues as a way of life in the Near East and elsewhere, and other causes. 'Resist not evil but do good' is a hard saying, but it has practical value in that for every one who works for needed new spiritual values, there are ten thousand who join causes and give money to fight whatever evil repels them most.

In contrast we have such glowing examples as the worldwide Peace Corps activity, initiated by the President of the United States, under the leadership of Sargent Shriver. It is the clean motive plus efficient service, which gives this group an open door to increasing effectiveness. Also the United Nations, in its direct and associated activities, shelters many such groups. It is significant that we have this rapid growth of unselfish group action in the international field; for it is in that field that the greatest threat to our civilisation is at present focused. These activities are related in most cases to the physical needs and welfare of human beings, now recognised as needing treatment in large human groups and after careful planning.

In the field of spiritual well-being unselfish groups are still rare. The new type spiritual activities controlled by, and financed by, organised sectarian church groups are not yet emerging. To get more people to read the Bible and go to church is quite inadequate to present world need. Much helpful work is done by religious people, and worth-while group projects are aided and sometimes sponsored. But most of these remain in the field of human betterment in terms of physical conditions.

There is need today for the emergence of new unselfish group action for spiritual purposes; and this, to service the oncoming vision of the new era, must go deeper than a lifting of orthodox public moral standards.

In the educational field the same gap between the spiritual and the material persists. This has little chance of changing to any great degree so long as we continue to educate our youth on the basis of helping them to

perfect themselves in order that they individually may get more money, possess more things and have more fun. The great lack is the absence of demonstrating to our youth the value of right relations, the fact that they are part of the one humanity, and that their lives should include constructive usefulness to other people. We have thought this to be the function of the churches, but they have not met the need, and it remains for our educational facilities to be employed to this end.

Scattered Esotericists

Meanwhile there is a growing group of people scattered all over the world who might loosely be indicated as esotericists. This group has varying degrees of appreciation of spiritual values and of understanding of the spiritual needs of humanity. By and large the modern esotericist is less devotional and emotionally polarised than heretofore.

In the past the esoteric groups in the world have claimed to bring to their followers certain personal gains, such as hastening one's evolution, taking initiation, meeting a Master, getting into an Ashram in the Hierarchy, and at the lowest level, the development of personal psychic powers. People joined these movements motivated by what may be truly characterised as spiritual selfishness. This has been quite natural since we have come up through evangelical religious action, promoting the welfare of the individual by getting him into heaven or saving him from hell, and by giving him a spurious respectability or social advantage.

It is important therefore that selfless service, intelligently related to God's plan for man, should blossom in esoteric groups, motivated by the soul and the desire to co-operate with others in bringing spiritual progress to the human family.

One of the unifying factors emerging is the increased recognition among such people of the fact of the spiritual Hierarchy of the planet. This awakening realisation is not emerging as a dogma proclaimed by a powerful esoteric organisation. It is increasingly accepted because upon examination it proves to be a reasonable hypothesis.

Another unifying factor in the esoteric field is the increasing use of the meditation process

to stabilise and align the conscious personality with the spiritual indwelling entity, which we call the soul. Response to the impulses coming to the personality from the soul is on the increase. Many times this is due to the automatic result of unselfish living and high idealism, in which case the progress is slow; but often the result is hastened by direct, planned, sustained effort in meditation.

Prayer is a universal practice all over the world, but we have been trained to pray as individuals for that which we desire and need — or believe that we need. In times of disaster prayers are offered for the relief of those in distress, which is a beginning towards recognition of group responsibility in the religious field.

One of the most significant factors in this connection is the rapidly spreading world-wide use of the Great Invocation. The significant fact is that this invocation or prayer is asking nothing and seeking nothing for the separated self. People using this invocation are not motivated selfishly. Already it is true that entirely unorganised, but nevertheless subjectively and spiritually related, there is a group of people scattered throughout the world now using this invocation, which is characterised by new unselfishness and desire for the good of all. A selfless constructive personal life lets in potent saving spiritual energies, and is a constant daily benefit to all. A world-wide group so acting is a mighty force indeed

Local Group Gatherings

Another emerging new age group action is the rapid increase of small local group gatherings devoted to spiritual studies. These groups, meeting regularly, have Aquarian significance if they evidence group usefulness, and not merely a pleasant personal get-together focused on their own special interest. Such groups focused on the problems of humanity, and essentially interested in the spiritual values needed for human welfare, are of significant value far beyond the outward seeming. They are evidence of response to new age vision and quality. They are not dominated by an aggressive leader supposed to be esoterically superior to the members. They have no need of by-laws and committees. They depend upon a common appreciation of worth-whileness and constructive value. They evidence harmony because of the

subjective unity of quality and purpose. This works automatically and without strain because of the life quality of the people in the group, and this produces a high spiritual group quality. Such groups are eloquent of new age spiritual freedom now so sadly blocked by organised churchianity. There is a certain pioneering quality about them because they are a bit unorthodox, and are willing to look for new truth in new directions. These groups are an increasingly important aid by which new age values find anchorage in human consciousness.

Triangles

Further pondering on emerging new age group action brings us inevitably to the international group service known as Triangles. It was just a quarter of a century ago that the Tibetan Master first presented the essentials of this spiritual project to a few minds in the esoteric field. This action is now spread throughout the world and is conducted in many languages, although mostly in the English language as yet.

Triangle headquarters does not create triangles of like minded-people by asking three selected prospects to form a group. People themselves form their own triangles and then register them. This is a powerful source of strength since what you create you foster. The action is self-sustained and self-financed. It is pure service of one's fellowmen. It violates no man's religious, ideological or economic beliefs. It is above them all. There is no colour bar and no intellectual standard required, but the more intelligence, the more usefulness. The triangles build and maintain a worldwide network of the two spiritual energies of light and goodwill. This permeates and conditions the minds of men, and is an especially effective anchorage in human consciousness of new age energies.

In preparation for the reappearance of the Christ, and as a pioneering foundation for the externalisation of the Hierarchy, the members of that Hierarchy inaugurated a subjective group containing disciples of all races and creeds throughout the world. We know about this group as 'the new group of

world servers'. This is perhaps the most important event of the present era. It is the acme of new age group action. All men of goodwill who are, or will be, active in service of their fellowmen in terms of spiritual values, are thereby related to this overall world-wide new age group potency. They can add to its subjective life and light and effectiveness by their individual will so to do, and their constant constructive creative meditations. The new group of world servers, although powerfully spiritually united, remains entirely unorganised on the outer physical plane. Egotistical claims of membership are not only illegitimate, but are harmful to the makers of such claims. Whatever degree of selflessness we may achieve is only a stepping stone to that utter selflessness which characterises the senior disciples and the initiates in the new group of world servers. This whole thing is a matter of soul consciousness and derives its usefulness from the action of soul-infused personalities.

It remains for the men and women of goodwill all over the world to recognise themselves as such, to accept spiritual world responsibility and to aid all truly goodwill action wherever found, and of whatever kind. Such a world group will surely presently emerge not as a new highly financed cult but because of the magnetic potency of such people who refuse longer to be inarticulate. This is the next major development resulting from the growing effectiveness of the new group of world servers.

Thus from the darkest night of time has man evolved to intelligent participation in world spiritual enterprise and conscious co-operation in the plans of Hierarchy.

Information about the Great Invocation, Triangles, the new group of world servers, and the work of men of goodwill is available on request by addressing:

WORLD GOODWILL, 11 WEST 42ND STREET, 32ND FLOOR, NEW YORK 36, NEW YORK, or
88 EDGWARE ROAD, MARBLE ARCH, LONDON, W.2., ENGLAND.

The Star and The One

by M. E. Haselhurst

THE closing lines of the group aspiration: 'Till we stand where the One Initiator is invoked. Till we see his Star shine forth', are recognised by esoteric students everywhere as beautiful, evocative and magnetic. They could, however, once the first stage of aspiration has passed, convey a great deal more, both to groups and individuals, if penetrative thought were directed to their significance.

In the first place, these lines represent an aspiration which finds its first fulfillment at the third initiation. At the first two initiations the Christ is the Initiator. At the third initiation the Christ acts as the angel of the Presence who passes through his own being the energy transmitted by the One Initiator, Sanat Kumara, the Lord of the World, in order that the candidate may appropriate its potency without risk or danger. The 'Star' is, we are told, simply a point of vivid light, the focused light of the One Initiator. As a result of standing where the One Initiator is invoked, the initiate is brought into direct touch with Shamballa, and registers in his enlightened brain for the first time some perception of the purpose of manifestation.

In that sublime experience the dualities are resolved and the initiate comes to understand the significance of that which is implied in the words 'isolated unity'. The Star that has shone forth is seen as the entrance and admitting agency into something higher and larger than the planetary life.

At subsequent initiations the candidate faces the One Initiator alone, with the support but not the protection of the Christ and his own master. There is no shock-absorber between him and the source of all power.

Although these are exact meanings attached to this highly evocative phrase, it seems probable that for most aspirants and disciples the greatest value of the words lies in the image of fulfilment which they call forth. We know that this Star shines forth only when, after great effort, two initiations, the initiations of the threshold, have been put behind us on the ascending path. As a result of wisdom thereby gained and power released, the candidate is ready to receive the Word of Power which must be used with the mantram to secure its true invocative effect. But we feel and believe that we approach the high place of initiation and perceive the Star, here and now in our own hearts and minds, as we struggle to expand the human consciousness until it touches the divine.

Perhaps this is not all imagination and aspiration. The higher initiates, we are told, work consciously in the world of Purpose, which Purpose is implemented through the Plan, interpreted in the world of Meaning, and brought into expression in the world of events. Consequently each sincere aspirant stands eternally before a projected Presence, following a star which at first is no more than a point of dim light in the recesses of his own being; a light which grows and expands until at length it brings him to the place where 'he stands with open eye before the One who from the very first has conferred on him the gifts of light and life'.

Now, with aspiration merged in sight, the candidate is ready and able to receive the touch of the Rod which will 'reveal the significance of life and the purpose of the light'.

Source material:

THE RAYS AND THE INITIATIONS, pp. 175-6.

Let Love Prevail

THE alternative to love or be destroyed is no longer a sometime choice. It is a stark ultimatum.

Because man has failed to show the same concern for others that he expects for himself, he is faced with the awesome threat of missile warfare, the cruelties of aggression and the subversion of his rights as a human being.

But a hopeful turning point would soon take place if enough persons daringly face up to the implications of the challenge voiced by the poet, W. H. Auden, when he said: 'We must love one another or die'.

Jonathan Swift put his finger on the crux of the problem in 1713 when he said: 'Self-love in nature rooted fast, attends us first and leaves us last'.

This selfish inclination is especially harmful when it causes even good people to think, pray, speak and act only in terms of 'God and myself' instead of 'God, myself and everybody else'.

This narrow, self-centred viewpoint was summed up by the thoughtless man who prayed:

'God bless me and my wife,
My son John and his wife,
Us four,
No more.'

The divine recipe for world peace and justice offered by God Himself to the Israelites through Moses 3,200 years ago was summed up by Him in these five words: 'Love your neighbour as yourself.'

But down through the centuries this heaven-made formula for peace on earth has been all too often disregarded.

Yes, this idea, as old as Revelation itself, is, to many people, still a novel idea waiting to be tried. Others fail to understand its meaning. And still others pay lip service to the idea, but go no further.

It could be the greatest discovery of our age to re-discover and put into world-wide practice the divine commandment: 'Love your neighbour as yourself.'

This has been the bloodiest of centuries. More than eighty million human beings have perished in brutal warfare, slave labour camps, gas chambers or wholesale purges.

A moral breakdown stemming from selfishness is weakening the family, church and school, and is helping the forces of Godless hate in their all-out effort to subjugate the entire earth in our lifetime.

In the same proportion as person after person lives only for self or for 'us four, no more' and not for the common good of all, so the more chaos is bound to result.

Yet by God's grace we have in our hands the solution for many human ills.

The French journalist and author, François Mauriac, spoke of this with sorrowful regret when he said:

'It is obvious that a politics inspired by Christian humanism would have spared us seas of blood, would have saved us from innumerable crises and would have preserved us from the shame under which we now falter.'

In his book, *The Decline of Pleasure*, Walter Kerr referred to the enervating restlessness and boredom of those who live only for themselves.

Mr. Kerr wrote: 'If I were required to put into a single sentence my own explanation of the state of our hearts, heads and nerves, I would do it this way: We are vaguely wretched because we are leading half-lives, half-heartedly and with only one-half of our minds actively engaged in making contact with the universe about us.'

God himself made us to love others. If we fail to do so we gradually destroy ourselves. Our better nature corrodes through non-use. We stunt our own mental, emotional and spiritual growth. We are the victims of our own selfishness.

And we become blind to the very defects that condemn us to live sterile, insecure, incomplete, inconsequential lives.

Without realising it, we can easily slip into the unhappy situation of the woman who, upon consulting a nerve specialist, said: 'Doctor, I am afraid I am highly sensitive.'

His reply was friendly but frank: 'Madam, I believe it would be more correct to say that you are highly selfish.'

Then he pointed out to her that too many persons hurt themselves and everybody else by their self-centredness. 'They are bestowing too much thought and sympathy on self,' he said. 'They are wasting on themselves the very thing the world is in desperate need of — love, pity and sympathy.'

Love of neighbour involves far more than giving good example, being nice to those around us and contributing an occasional dollar to a local charity. It should reach out and embrace all men and the whole of life.

If we truly love all people, we should be striving without let-up to see that every field of endeavour benefits man for time and for eternity — whether it be family, church or school life, or science, advertising, farming, social service, broadcasting, fashion designing, technology, banking, politics, business, art, labour, medicine, library work or publishing.

By generously responding to the tremendous challenge of our jet age and quickly permeating every segment of its hurried, complicated life with divine love, we may literally help to beat swords into plowshares in our times.

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BOOKS AND PUBLICATIONS

Translated Editions of Books by Alice A. Bailey

In response to many requests for information about the books of Alice A. Bailey in languages other than English, we print below a full list of these books, complete with prices in the relevant currency.

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The Reappearance of the Christ has also been published in Finnish. Price on request. New translations of Mrs. Bailey's books are constantly being prepared and we propose to announce their appearance as soon as they are published. If you wish to order any of these books or require any further information, kindly write to:

LUCIS TRUST,
1 RUE DE VAREMBÉ (3E),
GENEVA, SWITZERLAND.

Meditation

Each morning prior to starting the day's activities, achieve an inner quiet, see the Self as the soul, place yourself at the disposition of the soul, of humanity and of your group.

1. Then say silently and with full dynamic intent:

At the centre of all love I stand; from that centre I, the soul, will outward move; from that centre I, the one who serves, will work. May the love of the divine Self be shed abroad, in my heart, through my group and throughout the world.

2. Then, focusing your attention and dedication, see the group to which you belong as a great centre of love and light, irradiating the world of men, bringing relief, light, love and healing in increasing measure.

3. Brood then upon the plan to be carried out and upon the indicated service for the coming day. Do this as the soul, keeping the personal lower self in a waiting attitude, like a servant attentive for instruction.

4. Then say:

The joy of the divine Self is my strength.
The power of the spirit of man shall triumph.
The Forces of Light do control the forces of evil.
The work of the Great Ones must go on.
The Coming One is on the way. The Avatar approaches.
For this we must prepare.

5. Close with a minute of dynamic quiet.